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THE MODERN CHURCHMAN

A Magazine to maintain the cause of
TRUTH, FREEDOM, and COMPREHENSIVENESS
in the Church of England.

EDITOR: REV. H. D. A. MAJOR, B.D.

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THE MODERN CHURCHMAN

All literary contributions and books for review should be addressed to:—The Rev. H. D. A. MAJOR, B.D., Ripon Hall, Oxford.

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1.—To affirm the continuous and progressive character of the revelation given by the Holy Spirit in the spheres of knowledge and of conduct.
2.—To maintain the right and duty of the Church of England to restate her doctrines from time to time in accordance with this revelation.
3.—To uphold the historic comprehensiveness of the Church of England.
4.—To defend the freedom of responsible students, clerical as well as lay, in their work of criticism and research.
5.—To promote the adaptation of the Church services to the needs and knowledge of the time.
6.—To assert the claim of the laity to a larger share in the government and responsible work of the Church.
7.—To foster co-operation and fellowship between the Church of England and other Christian Churches.
8.—To study the application of Christian principles and ideals to the whole of our social life.

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CHURCH DIVINITY SCHOOL of the PACIFIC

THE

MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

A State without the means of change is without the means of its conservation.—*Edmund Burke.*

No. 12. MARCH, 1920. Vol. IX.

SIGNS OF THE TIMES

Liberal Churchmen and the Church Assembly Act

The following statement of policy with regard to the Church Assembly Act has been issued by the Council of the Churchmen's Union :—

The Enabling Bill has become Law. Some of us like it and some do not; but we have all to choose a line of conduct with regard to it. There are those who threaten to ignore its existence. This is not a wise policy; for to abstain from taking part in the new procedure is to diminish the chance of its working satisfactorily. The right course is to make the best of it. Every churchman can do something to ensure that the strong points of the constitution shall have their full value; its defects may, we hope, be amended.

On behalf of the Council of the Churchmen's Union we desire to draw the attention of Liberal Churchmen to some of the immediate problems :—

(1) The foundation of the whole system is the Electoral Rolls. From this body will be derived whatever real authority the Church Assembly will exercise. It will be regarded in some degree as a census of the Church. If it lacks weight or numbers the Establishment will be imperilled. Within the parish the electoral roll will soon become very important. It must not be allowed to represent only a coterie of partisans.

(2) The Parochial Councils will have a two-fold importance. Their immediate duty is to elect representatives to the ruridecanal and diocesan conferences. Their quality therefore will go far to determine the quality of the higher assemblies. They are also to be invested with considerable powers of dealing with parish business, in which their relations with the incumbent will sometimes be delicate. They ought, therefore, to include the best representatives of all parties (if there are parties) in the parish.

(3) The initial responsibility for forming the roll is laid upon the incumbent and churchwardens of every parish. In large parishes this will be a heavy task, and will need the help of many parish workers. There

will be much ignorance to overcome, and rooted habits of inertia and indifference; there will be reluctance to sign any document that might appear to restrict freedom or entail unknown liabilities; besides the dislike of subscription in matters which concern religious conduct or belief. In country districts and smaller town parishes a valuable opportunity is offered for explaining the obligations of church membership and inviting active participation. It is one of which every clergyman should make the most effective use. Through the pulpit or public meetings he should explain the franchise and the provisions of the Act; he must secure the distribution of registration forms to all qualified parishioners, male and female, and for the work of registration he should enlist the aid of the most active and capable helpers, to supplement his personal endeavours. Any other course will produce distrust of his own efficiency or fairness, and put weapons in the hands of adversaries. In a less degree the incumbent and churchwardens are responsible for the Parochial Council. They must arrange for the elections, and their influence may count for much with the electors. Duty and policy alike urge that they should try to make the Council strong, representative of the different elements, social and theological, which make up the parish. The best council will be that which includes the best men and women, whether their views agree with those of the incumbent or not.

(4) The laity also have a responsibility. The new constitution is an attempt to introduce a more democratic element into the government of the Church. Its supporters hope that it may give the Church new life. But it cannot succeed unless the best men and women take their membership seriously. The test of their seriousness is the will to do four simple things :—

(*a*) To register their names on the Electoral Roll.

(*b*) To attend the meetings of electors and to vote at the elections.

(*c*) To consent to serve on the Parochial Council, if they are elected.

(*d*) To urge their neighbours to do the same.

(5) Questions of conscience may be raised in regard to the franchise by members of the Church of England who are also occasional or frequent worshippers in Nonconformist Churches. We are convinced that persons who have been duly baptised do not forfeit their legal membership of the Church of England except by being formally received into some religious body which definitely severed itself from the Established Church, and that attendance at other places of worship is, by itself, no bar to the exercise of the Church franchise under the new Act. If the Act, as it stands, disfranchises those who, like the Royal Family, have homes in Scotland and belong to the Established Church in both countries, we must hope to see the anomaly rectified.

M. G. Glazebrook,
Chairman of Council C.U.

W. R. Inge.

W. D. Morrison.

Gerald H. Rendall.

Office of the Churchmen's Union,
32 George Street,
Hanover Square, W.1.

Dr. Watts-Ditchfield and the Modernist Clergy

There is a feeling abroad among the Modernist clergy that the Bishop of Chelmsford is hostile to Modernism because he does not understand it. In consequence of this, Dr. Latimer Jackson has addressed an open letter to the Bishop explaining Modernist aims and methods. The letter, which is entitled *Mediaevalist and Modernist*,[1] not only voices Modernist ideals, but protests against plenary verbal inspiration of Scripture, a tritheistic doctrine of the Godhead, and the view that the world is evil and should be renounced, rather than that it is good and should be rightly used. The Bishop, it may be by way of reprisals, has written an appreciative Foreword to a bitter attack by the Rev. A. J. C. Allen[2] on Professor Bethune-Baker's recent book on the Apostles' Creed.

We venture, we hope without presumption, to think it a pity that a bishop, who is exceptional among our bishops in not having received a University education, should involve himself in a controversy of a highly technical kind, and should suppose that he has solved it triumphantly by putting such a question as the following :—

> 'Can the preaching of the Gospel according to the Modernist produce the results achieved by a Wesley, a Moody, a General Booth, or a Gipsy Smith?'

We would reply that Modernist preachers are quite as effective as the average Evangelical or Anglo-Catholic preacher when addressing simple folk, and are more effective when addressing educated audiences. Of the preachers whom the bishop names, only one, we believe, is alive, and we have little doubt that his evangelistic eloquence, while effective enough in negro camp meetings or even among white audiences whose standard of education is that of the lower forms in the Board School, would repel rather than attract the thoughtful artisan or educated member of the middle class. The harm done to the influence of the Christian Religion by such teaching is not easily estimated because it is silent or invisible. But we recently heard an able Free Church Missioner declare that the Torrey-Alexander Mission, so far from having had a good effect in London, had simply killed missions in the metropolis.

[1] Published by Robus, High Street, Dunmow, price 6*d*.
[2] *The Christ of the Future*, Robert Scott, 2/-.

Dr. Jowett in Durham Cathedral

The recent preaching by Dr. Jowett in Durham Cathedral to a congregation of over 7,000 persons at the invitation of the Dean (Bishop Welldon) testifies to the strength of popular feeling in support of reunion with the Free Churches. The fact that the event took place after the Mansfield College Conference, of which the Dean was a member, has been interpreted in some quarters as a departure from the understanding reached at that conference that such intercourse should not take place until duly sanctioned by authority. Such an interpretation is based on the assumption that the invitation was issued to Dr. Jowett and accepted by him after the Mansfield Conference, whereas we understand it took place some time before the Conference. As the Mansfield College scheme is intended to regularise such intercourse between Free Churchmen and ourselves, it would be prejudicial to the best interests of reunion for isolated and sporadic incidents in the way of exchange of pulpits or inter-Communion to take place until the Mansfield Resolutions have been duly considered by the authorities on both sides.

Modern Biblical Teaching for the Young

A course of lecture-conferences on Bible stories and the practical difficulties in Religious Teaching is to be held at Stockwell Training College, Stockwell Road, S.W., by Miss Hetty Lee, M.A., on March 15th, 17th, 24th, 26th and 29th, at 5.30 p.m. They should attract parents and teachers who are more and more feeling these difficulties in practice. The syllabus is as follows:—The Gospel stories in the light of to-day; Old Testament Stories in relation to Modern Thought; The Stories of the Creation and Fall and the Testimony of Science; The Problem of Memory, recapitulation and self-expression; The Problem of Reverence in Modern Life; Hymns and Prayers; A Scheme of Work.

The Rev. Maurice Pryke, B.D., (Librarian of the Churchmen's Union) read last week to an interested audience of over 100 students at the Exeter Church Training College a paper on 'The Child and the Higher Criticism.'

We are convinced that the chief Church problem at the present time is educational, and that it can only be solved by giving the best modern teaching to the teachers of the rising generation.

The Summer Gatherings of Modern Churchmen

The annual corporate celebration of the Holy Communion by the Churchmen's Union will take place on the 10th June, at St. Sepulchre's Church, Holborn, by kind permission of the Rev. W. A. Cunningham Craig. The annual business meeting, for members only, will be held at 2.30, at Sion College Hall, Thames Embankment (Blackfriars and Temple Stations).

At 5 p.m. there will be in the same hall a public meeting at which Lord Charnwood, Bishop Hamilton-Baynes, and others will speak on the theme of 'The Ideal of a Comprehensive National Church.'

This is the year of the Lambeth Conference, and it may well prove to be the *annus mirabilis* of the National Church, if only the average Englishman will awake to the fact that the Church of England is worth saving as a national institution, and that by doing his duty he can save it.

The Modern Churchmen's Conference will, as announced last month, be held at Somerville College, Oxford, 23rd—30th August.[1] The Conference subject, 'Modern Knowledge and Traditional Christianity,' has been sub-divided into five sections for treatment on the five full days of Conference, *viz.*, Traditional Christianity as affected by (1) modern conceptions of the universe, (2) modern historical methods, (3) the modern study of religion, (4) modern theories of morality, (5) modern political and social ideas. Among readers of papers, &c., are Canon Sanday, Professor Bethune-Baker, Sir William Ashley, Dr. J. A. Hadfield, Mr. Clutton Brock, Mr. G. G. Coulton, Rev. C. J. Shebbeare and Rev. J. C. Hardwick.

[1] Applications for tickets should be made as soon as possible to Miss Nussey, Westfield, Ilkley.

THE MAGNA CARTA OF REUNION

By One of the Signatories.

On January 7th—9th, 1920, a conference of Church of England clergymen and Free Church ministers was held at Mansfield College, Oxford. The resolutions passed unanimously by the Conference have just been released for publication. They are as follows:—

'We are in entire accord in our common recognition of the fact that the denominations to which we severally belong are equally, as corporate groups, within the one Church of Christ; and that the efficacy of their ministrations is verified in the history of the Church. We believe that all dealings between them should be conducted on the basis of this recognition, which is fundamental to any approach towards the realisation of the Reunited Church, for which we long and labour and pray.

'We agree that, in order to give outward and visible expression to this principle of Recognition, the approach should be made along the following lines, as parts of one scheme:—

'Interchange of pulpits, under due authority.

'Subject to the same authority, mutual admission to the Lord's Table.

'Acceptance by ministers, serving in any one denomination who may desire it, of such authorisation as shall enable them to minister fully and freely in the churches of other denominations; it being clearly stated that the purpose of this authorisation is as above set forth, and that it is not to be taken as re-Ordination, or as repudiation of their previous status as Ministers in the Church Catholic of Christ.'

To these resolutions are appended over eighty names. Among the signatures are those of Principal Selbie, Dr. Jowett, Rev. J. H. Shakespeare, Dr. Scott Lidgett, Dr. Arnold Thomas, Dr. Vernon Bartlett, Dr. Forsyth, Dr. Garvie, Dr. Horton, Dr. Carnegie Simpson and other Free Churchmen; the Anglican signatures include the Bishops of Uganda, Gippsland, Bradford and Warrington, Bishops Welldon and Hamilton Baynes; Canons Burroughs, T. A. Lacey, W. Temple, A. W. Robinson, Dr. Percy Dearmer, Dr. A. J. Carlyle and the Revs. C. E. Raven, H. Wilson and H. R. L. Sheppard.

The most important point to observe about the signatures is that they comprise significant representatives of all the principal Free Churches and of the Anglo-Catholic, Evangelical and Liberal schools in the Church of England.

The signed resolutions have been sent to the Archbishops and Bishops, with the accompanying letter:—

'We have the honour to present to your lordships the following resolutions unanimously adopted at a Conference of Anglican and Free Church

Ministers which met at Mansfield College, Oxford, on January 7th, 8th, and 9th, 1920. In doing so, we beg leave to make certain observations.

'A conference similar, though not identical in its membership, had met the previous year, and had arrived at resolutions, among which was the following:—

'(iv.) We recognise, with the Sub-Committee on "Faith and Order," in its Second Interim Report, the place which a reformed Episcopacy must hold in the ultimate Constitution of the Reunited Church; and we do not doubt that the Spirit of God will lead the Churches of Christ, if resolved on Reunion, to such a constitution as will also fully conserve the essential values of the other historical types of Church Polity, Presbyterian, Congregational and Methodist.

'Although we were not formally committed to the resolutions of the earlier Conference, it was made abundantly clear in our discussions that we were heartily at one in the conviction that the reunited Church must be Episcopal, and this fact should be kept in mind when the following resolutions are being considered.

'Further, it is to be remembered that, after two days of conference and prayer, men came to something of a common mind, and that phrases tend to receive from the circumstances of their origin a colour which they may fail to carry to other minds. Great care, however, was taken in the choice of words, and the terms used must be understood as meaning only what they actually say.

'Once more, it was necessary to find words that could be used equally of all the different groups affected. The phrase "due authority," for example, signifies the authority held by the denomination concerned to be the proper one for action in any given case. In the last clause the authorisation required to enable any man to exercise in the ministry freely and fully in our own part of the Church would be found, as we are persuaded, to be the imposition of the Bishop's hands.

'With these few observations we venture to submit to your lordships the resolutions of the conference, praying that your lordships may be guided to such action as may tend to the removal of all that hinders us from godly union and concord.'

The resolutions have also been communicated to the officials of the Free Churches.

It is hard to over-rate the significance of the proceedings of the Mansfield College Conference. It bids fair to rival and surpass Kikuyu. It is of importance therefore to call the attention of our readers to certain important features in the Mansfield scheme for re-uniting English-speaking Christendom, as there is a tendency in some quarters to misunderstand it.

First, the Mansfield College Conference does not propose to end in talk like so many other reunion conferences; its resolutions, having been published, are not to be allowed to become a dead letter. Those who signed them, having wiped the pen, do not intend thereafter to sit with folded hands. They intend

to act, but not rashly. The action will first take the form of explanation, education and exhortation, with the object of converting the great body of Anglicans and Free Churchmen to agreement with the scheme. Then the next step will be active co-operation between the Church of England and Free Church ministers. This co-operation will not as heretofore be limited to co-operating in philanthropic and social undertakings. It will also take the form of *religious co-operation*—a policy of active co-operation in religious teaching and preaching, in pastoral work, and in ministration of the sacraments.

There are, however, two preliminaries to this active religious co-operation. First, that the authorities of the respective religious communions shall give their consent to it. This, when we consider the representative and weighty character of the signatures, and the pressing need for practical action, we dare not believe the Church authorities will refuse.

Secondly, the ministers in one denomination must first accept the form of authorisation required by that communion. In the case of the English Church, it would be the episcopal laying on of hands; in the case of the Free Churches, it would necessarily take other forms.

It should be noted that this active religious co-operation is the outcome of two convictions of the Conference.

The first conviction is that what is needed is a visible unity of Christians—in other words, a great re-united Church. Those who share the spirit of the Mansfield Conference are not to be satisfied as hitherto with a *fraternal feeling* which is associated with a fratricidal policy. Their ideal is not a *spiritual unity* which is so carnal that those who possess it cannot co-operate in public worship or share together in the sacrament of Christian fellowship. The spirit of the Mansfield Conference was to have done with futile phrases, and to seek the real thing—One Church even as we profess to have One Lord.

The second conviction of the Conference was that in order to secure Christian unity it is needful to have a co-ordinated Christian ministry, and that in the great re-united Church of the future a reformed episcopate must have its due place. By a reformed episcopate is meant an episcopate which will govern not autocratically but constitutionally, and whose bearing will be not prelatic but paternal.

There are two other points of particular importance in the Church ideal of the Mansfield Conference.

First, that ideal is *comprehensive*, not exclusive. The religious ideals of Anglicans, Presbyterians, Congregationalists and Methodists must all be included in the re-united Church of the future. This is possible where the Spirit of Christ reigns, and where there is therefore mutual confidence, consideration and respect, a readiness for service and sacrifice.

Secondly, that *multiformity* rather than *uniformity* must be the mark of the re-united Church. We recognise that the Tudor and Stuart ideals of Church order are impossible to-day. We do not deny that they may have served a useful purpose in the past. But to-day we recognise that not all schism in the Church of England is due to sin and the infirmities of men's tempers. If there be in the Christian Church Diotrephes who 'loveth to have the pre-eminence,' there are also St. Peter and St. John whose conviction, where there is a conflict of ideals, is set forth in the great principle: 'We must obey God rather than men.' Not seldom have schisms been produced by too narrow a conception of Church doctrine and Church order. The region both of thought and practice in which we have dwelt has been too strait. Where a conflict of ideals and methods arises, we need, not the policy of uniformity and exclusion, but that of multiformity and comprehension—in other words, the method of co-operation as the means of unification. We recognise that only by this means can we retain within the Christian Church the spirit of freedom and the power of individual initiative, which the bureaucrat and the autocrat abhor, but life and progress require.

An important feature of the Mansfield Scheme is that the power to realize this scheme in action—to make it work—lies not with the Archbishops and Bishops but with the local church authorities and especially the laity. The initiative really lies with the laity, who can in parish councils assembled take the needful steps to inaugurate the working of the scheme in their own parish. If therefore, when once the higher authorities have sanctioned the scheme, we do not secure practical religious co-operation in the parishes among the various Christian communions, it will be due less to the bigotry of the clergy than to the conservatism, prejudices, apathy and

indifference of a laity ready to complain, but not willing to co-operate.

No doubt in order to realise this scheme in each locality many practical problems will have to be solved. There will be much scope for wisdom, mutual confidence, patience and good-temper. No doubt also the new arrangements will seem strange to many Church folk and Chapel folk. To see the Vicar conducting services in Free Church places of worship in his locality, and the local Free Church ministers, with the licence and authority of the bishop, and the consent of the churchwardens and parish council, preaching and administering the sacraments in the parish church, must seem strange, very strange indeed, after the divisions, hostilities and rivalries of the centuries; but we venture to think that to the vast majority of Christian men and women in this land, it will seem what ought to be. It will be a witness to them of a real belief in the One Divine Father, a real obedience to the One Divine Saviour, a real sharing in the One Holy Spirit.

We cannot suppose that any will really regard the action of the Mansfield College Conference as premature. Reunion has been discussed until we are all weary of it. It has degenerated into an insincere exchange of platitudes and of mutual hollow laudations, because the speakers dare not or will not compromise.

It was only the overwhelming sense of urgency and the resolution of some of those present never to attend another reunion conference unless something practical were accomplished at Mansfield, which induced the more hesitant to discard their timidities. As those who met at Kikuyu were led into their position by the practical and pressing needs of the foreign mission field, so those who met at Oxford were led to their policy and decision by the urgent needs of the Homeland. Many of our educational, moral and social problems in this country await the enterprise of an united national Church. And yet an united national Church is but the first step to something even greater. If the Mansfield College Scheme succeeds, not merely England but the whole British Empire, and the whole Christian world outside Papalism, will shortly be treading the road to Christian co-operation and inter-communion.

SPIRITUALISM AND SCIENCE

By L. Dougall, Author of *Pro Christo et Ecclesia.*

IT is a matter of history that the human mind has always tended to explain such happenings as could not otherwise be explained by attributing them to the agency of discarnate spirits; and these spirits, whatever they may have been called, were always, in reality, regarded as persons like ourselves. The savage might call the spirit that did inexplicable things by the name of a beast, but it was thought of as having the nature of a man; or the invisible force that so acted might be conceived as a god, but even so with the nature of a man. Early books about mythology used to tell us that it showed a great deal of imagination thus to people nature with invisible beings who did unexpected things; but reflection shows us that the hypothesis is the simplest that any child could make.

> 'The process of making winds and rivers into anthropomorphic gods is, for the most part, not the result of using the imagination with special vigour. It is the result of not doing so. The wind is obviously alive; any fool can see that. Being alive, it blows; how? why, naturally; just as you and I blow. It knocks things down, it shouts and dances, it whispers and talks. And, unless we are going to make a great effort of the imagination and try to realize, like a scientific man, just what really happens, we naturally assume that it does these things in the normal way, in the only way we know. Even when you worship a beast or stone, you practically anthropomorphize it. It happens indeed to have a perfectly clear shape, so you accept that. But it talks, acts and fights just like a man because you do not take the trouble to think out any other way of behaving. This kind of anthropomorphism is primitive and inevitable.'[1]

Most of the happenings of physical nature have by this time been explained by the use of the scientific imagination, and the unremitting toil of scientists: but there are still, apparently, some physical happenings, and certainly a good many psychological happenings, which have not been explained, and human beings now, as heretofore, attribute them to the agency of unseen spirits. In the Middle Ages discarnate saints or devils were the favourite causes. Devils preponderated in the days of witchcraft. After that orgy of superstition the public mind in reaction lent a favourable ear to the materialistic explanation of all things.

I am not going to assume that unseen spirits, even the dis-

[1] *Four Stages of Greek Religion*, by Prof. Gilbert Murray, p. 25.

carnate souls of our own friends, are not the agents of the inexplicable phenomena of modern Spiritualism; but I would point out that the whole trend of the history of human knowledge affords a strong presumption that jumping tables or automatic pens or the dreamlike speeches of entranced people are no more the work of invisible spirits than was the once mysterious adherence of straws to amber, or the dancing of the *ignis fatuus*, or the oracular raving of the hysteric or maniac.

Let us assume that the alleged phenomena of Spiritualism do, in many cases, actually happen. No doubt there is much conscious, and in a trance state much unconscious, fraud; but granted the happening, let us consider what has so far been the history of their investigation.

Picture the rise of modern Spiritualism. At Hydeville, a small place near Rochester in the State of New York, in a sober house inhabited by one Fox and his family, rappings, violent noises, and movements of furniture began to occur. No cause could be discovered. The age-long tendency to suppose spirit agency naturally showed itself. The raps were found to give intelligent answers to questions. That was held to prove such agency. The thing had happened before, probably all down the ages; but when a marked decrease in belief in the supernatural prevailed, such happenings were noted down as something to be explained. Woodstock, Tedworth, Epworth Parsonage, and Cock Lane, all had their *poltergeists*. But in 1884, especially in America, materialism had made great strides. The age-long love of what is commonly called the supernatural was at that time sternly suppressed in the minds of masses of educated people all through the Western civilization. The public mind was no longer open to a merely mild curiosity in Cock Lane. It had lost all track of angels or devils, fairies or brownies, and knew nothing of elemental spooks. Deprived of super-normal fancies, it swayed between the crass materialism of the triumphant science of the day and a religion cherished chiefly because it conserved the immortal hope. With the waning of faith the desire for scientific proof of a future life grew stronger and naturally found objective expression: the cause of the inexplicable phenomena at Hydeville was assumed to be a departed soul—not, of course, a wholly new hypothesis, but

exciting an entirely new degree of interest. Agents by no means discarnate discovered the avidity of the public mind. The cheap daily newspaper trumpeted the marvels through the civilized world: mediums arose everywhere producing the same sort of physical phenomena: automatic speech and writing became common. Six years after the rappings in the Fox family, a petition was presented to Congress praying for the appointment of a scientific commission to investigate the phenomena 'now engrossing so large a share of the public attention . . . . likely to produce important and lasting results permanently affecting the physical condition, mental development and moral character of a large number of the American people.' In 1887 there were about one hundred newspapers published in the interests of Spiritualism. Thirty of these were in the English language. The Spiritualists claimed millions of adherents.[1]

But let us return now to the first typical case of the Fox family. As we have seen, first come the happenings; then the hypothesis of the discarnate spirits; then the evidence of intelligence in the happenings, which is held to be proof of the hypothesis; then excitement, and excitement of the kind which renders people least likely to weigh evidence impartially. The commonest sort of ghost story at that time known to melodrama was the ghost of a murdered person dissatisfied with his burial. The spirit of the Fox house, answering questions, turned out to be that of a man murdered in the house and buried in the cellar. After some ineffective exploration, some bones, some charcoal and lime, were discovered in the foundations, and some of the older neighbours produced stories that were accepted as confirming the tale. The evidence did not satisfy the sceptical; it more than satisfied the believing. Two little daughters, Margaret and Kate Fox, aged respectively about thirteen and ten years, were the first mediums recognised by modern Spiritualism. The point for us to consider is the nature of the investigation that took place. There were at that time a large number of almost fanatical materialists. These, whenever spiritualistic occurrences were mentioned, became excited, interested, and determined to prove that nothing had happened that could not be explained by fraud. Such inves-

[1] See Podmore's *Studies in Psychical Research.*

tigators went to the Fox house and to any other houses where such things happened. They were very ingenious in their hypotheses of fraud. Another set of people who took some interest in the matter were those of a conservative and irrational religious tendency, who took pains to show that the whole business was diabolical and therefore wicked. But far the greater number of those who went to see what was going on were urged by the primitive love for magical belief and the excitement caused by the hope of communicating with the dead. Such excitement is very infectious and appears to endow its subject with an extraordinary power of heaping together whatever slight occurrences may seem to buttress his favourite belief, and of becoming oblivious to what may seem to contradict it. We thus see that if the real explanation of the phenomena was not fraud, and not the devil, and not the agency of discarnate spirits, but some unknown psychological or quasi-physical condition in the medium, it would not then have been discovered, because any tendency that was evinced to investigation along this line did not begin to keep pace with the immense enthusiasm of the believers, the violent denunciation of the scoffers, and the bitter antagonism of those who ascribed it to the devil. Some eminent men who apparently had a natural tendency to interest themselves in such speculation came forward as investigators—one eminent lawyer, three eminent chemists, two well-known literary men, an electrician, an alienist, and two notable physicists. But it is clear that if what was needed was an expert knowledge of psychological states, these men had not the necessary training. They all became converts. The great majority of people, rich and poor, who did not desire the testimony of mediums to the truth of immortality and who felt no itching interest in marvels, gave neither time nor thought nor trouble to the matter; and after a quarter of a century of newspaper popularity, some notable exposures of fraudulent mediums put the whole subject somewhat out of fashion. But Spiritualism as a cult quietly gained ground. To-day, as one of the results of the war, it is again in the full tide of newspaper fame. The history of this second wave of corporate excitement is not yet written, but from past history we have something to learn.

First, the accusations of fraud and many undoubted exposures of real fraud, public and private, did not shake Spiritualists in their faith; they did nothing more than discourage that class of people who float with the tide of fashionable talk. Secondly, we learn from the experience of the Society for Psychical Research and the Seybert Trust that for the scientific study of the matter a great deal of money, endless patience, and the time and thought of able men and women, are required. The S.P.R. was not founded until 1882, thirty-four years after the Fox 'manifestations.' Its leaders have given lavishly of time and thought and money, and they preserved an unbiassed and critical attitude for many years. Thirdly, we have the lessons of its most valuable work, proving and tabulating all sorts of unsuspected fallacies of observation and memory in the evidence of perfectly honest and intelligent people. It exposed fraud in the work of many celebrated mediums, and in many cases of the *poltergeist* type. It applied calculations of the probabilities in chance coincidences; and yet—to quote the words of one of its investigators:—

> 'Its investigations revealed the occurrence of phenomena which neither chance nor fraud nor fallacy of sense can plausibly explain, and for which the present scientific synthesis can as yet find no place.'[2]

Fourthly, we may learn from the history of many societies started ostensibly for investigation, from the history of private investigators, and from the history of periodicals which started with the professed object of investigation, that the majority of those who will support such societies, such periodicals, or will encourage private investigation, are people who have an axe to grind, a theory to prove, and who will continue their support only so long as they may hope that the results of investigation are in favour of their theory. It has so far been difficult to harness the scientific spirit to this particular task.

The new wave of popular excitement regarding spiritualistic phenomena is rolling up with such force that sober people interested in the public welfare need to consider, in the light of the past, what ought to be their attitude and action with regard to the enthusiasm.

In the first place, it is evident that we are not shut up to

[2] Podmore's *Studies in Physical Research*, p. 6.

believing that those who relate most marvellous experiences either are rogues or fools or are telling the truth. The psychology of many historic delusions is not yet perfectly understood, but we know enough to be assured that not only are correct observation and correct memory exceedingly rare, but that any strain upon the attention will produce in many temperaments a suggestible condition to which the most fantastic suggestions will become apparent realities. Anyone who will take the trouble to read that incisive and breezy narrative, *The Road to Endor*[3] (particularly the first part) will there learn—what the work of the S.P.R. has more laboriously taught—how confusing the atmosphere of the *séance* is, even to very intelligent people, and what vast opportunities it affords for clever fraud. To the writer of this book, however, spiritualistic phenomena are all the result of fraud, and he rates telepathy as a superstition. If we would be sober we must accept at present the more reasonable hypothesis that some so far unexplained happenings underlie much delusion, and that while much superstition is associated with telepathy or thought-reading, there is undoubted evidence of some transference of thought from mind to mind without physical means.

What do we need for a truly scientific investigation? In the first place we need unbiassed investigators. Can we find folk who have no wish to prove or disprove the spiritistic hypothesis? The hope of an immortal life began with our ancestors—how long ago? Tombs of the Paleolithic Age have been found in which warriors have been laid with weapons and utensils apparently for use in the spirit world, and vessels to contain food for their journey thither.[4] From time immemorial, in all the races from which we are descended, this hope has existed. It must be deeply woven into the mind-stuff of our souls. It may be safe to say that no one who, Spiritualism apart, doubts or denies the immortal life, can be unbiassed. Two attitudes alone are natural to those who sternly suppress this hereditary hope—the materialism that will defiantly desire to prove it a foolish superstition, or the unsatisfied agnosticism that implies a wistful, if unconscious

[3] By Lieut. E. H. Jones. (John Lane.)
[4] *Anthropology*, by R. R. Marett (Home Univ. Lib.), p. 206.

longing for a word from beyond the grave. Only the mind that is perfectly satisfied in its undoubting faith concerning the goodness of God and the reality of the after-life can be truly indifferent to the result of the investigation of spiritistic phenomena. Such assurance is the happy lot of innumerable people to-day, but it does not come by the acceptance of authority. It finds support truly in the demands of the reason and of the moral consciousness, but its most satisfying conviction is derived from the religious consciousness—the experience of communion with God. It is one of those incommunicable certainties that come of the habit of trustful prayer. To those who have this certainty the beloved dead are not lost, they are not remote, nor are they beyond the reach of such affection and desire as may be mediated through the Divine Spirit. To such it is a matter of secondary interest whether certain spirits in another life have or have not been able verbally to communicate their continued existence and identity. But such investigators must not only have a satisfied faith, they must be convinced that God is Truth and has placed man in this world to wrest its secrets in order that he may educate himself in a disinterested love of truth. If the investigator is half-hearted and does not take his part as a true vocation, he will not have the scientific conscience; in other words, he will not be patient, thorough, always ready to own himself mistaken, and determined to pursue his search at all costs. If he has within him any vestige of the idea that he ventures upon forbidden ground, he will not only find the devil that he is sub-consciously seeking, but will run the risk of becoming immoral or mad in the process.

Secondly, such investigators must be able to enlist the help of medical hypnotists and to collect all possible scientific evidence concerning the latent psychic powers discovered in hypnotic states, and concerning the length to which suggestion can go in inducing delusions in intelligent people who believe themselves to be on the alert and are not at all aware that they are in a suggestible condition. Some few experiments which have already been tried have yielded astonishing results in reproducing experiences supposed to be peculiar to the *séance* or to the automatist under spirit control. If medical hypnosis

and medical suggestion can produce all mediumistic phenomena it will become obvious that such of these phenomena as cannot be ascribed to fraud or mal-observation can be accounted for by auto-hypnosis and auto-suggestion.

Let us apply these principles of investigation to a typical case of physical phenomena. Here is a table which jumps, kicks up its heels, or hangs soberly suspended in mid-air without any apparent cause. The room is half dark, and around the table are a company of 'true believers.' Let us, in the first place, frankly admit that there is such a thing known to crowd psychology as the infection of mood or emotional condition. The normal man is not, in such a company, exactly what he is in less uncommon circumstances. The mental atmosphere, as much as the paucity of light, militates somewhat against free investigation. Granting this handicap, how shall we proceed? It is clear that for the movements of the table we want an expert who can apply the laws of dynamics, for if the table moves without being touched we have an unexplained mechanical fact. The movements of the table are supposed to respond to the questions of the audience, that is to say, to show intelligence. To examine into this we need an expert conjuror or someone equally trained in closely watching the attention of an audience and eluding it. While someone repeats the alphabet,, a rap or a tilt will often come between letters. If O be the letter required in a sentence and P will make nonsense, it will be found that the majority of believers will be sure that the table signified O. And this is only one of innumerable ways in which intelligence might be mistakenly read into unintelligent sights or sounds. But, granted that our expert mechanic is convinced that the table moves without mechanical cause, and suppose the expert conjuror is convinced that it really does the trick and shows intelligence, we have still no proof whatever that any discarnate spirit is at work. It may be the intelligence of the medium. An experienced and sympathetic psycho-analyst would be needed to deal with the claim to spirit control. Knowing the laws of mental association, he might, for example, discover whether he could, by suggestive questions, lead the supposed souls of the departed to say, not what they liked, but what he liked. If

deceased uncles can be made to declare that they have violins in heaven because a 'sitter' rests his chin upon a book held over his left shoulder, or to declare that cigarettes can be lit at heavenly fires because the 'sitter' is fingering his matchbox, there would be a certain presumption that the deceased uncle was merely a creation of the instinctive dramatizing faculty of the medium's dream mind. But there are many other ways in which a skilled and sympathetic psycho-analyst might investigate the mystery of the medium's consciousness as no one without his special training could possibly do.

Such skilled investigation of all sorts of spiritualistic phenomena, sufficiently prolonged and sufficiently widespread, and buttressed by exhaustive effort to produce a pseudo-*séance* by evoking the latent powers of ordinary people under hypnosis, ought to bring us nearer to the truth of the matter. There can be no question but that, under such investigation, the greater number of marvellous tales now passed from mouth to mouth as authentic would disappear. Most of the stories of the marvellous information conveyed by mediums, and supposed to come from discarnate spirits, would cease to be taken as proof of the spiritistic hypothesis if certain facts concerning the trance or hypnotic condition were made known. It has been proved that under such conditions certain people do evince extraordinary powers of hyper-vision and hyper-audition, and an extraordinary clarity of judgment which appears like pre-vision; and there is a great deal of evidence to show that some transference of mood and impression from mind to mind takes place without conscious and sensible communication.

At present it is most important that we should all recognise that investigators whose faith is otherwise wholly satisfied have not come forward; that no exhaustive experiments have been tried by experts in pathological psychology. It would be as reasonable to trust the opinion of bacteriologists on the appearance of a new star, or of chemists upon an archæological discovery, or of surgeons upon the higher criticism of the Old Testament, as to assert that the phenomena of the *séance* are proved to have a spiritistic source because men trained in some exact science which has no bearing upon the psychological problem have accepted them.

It may be a very long time before enough of the peculiarly disinterested service required for proper investigation is forthcoming, but in the mean time a very clear duty is imposed on all who care for the welfare of the community, and that is to refuse to acquiesce in the reiterated statement that messages from the discarnate dead have been received. At present there is no adequate proof of this, and there remains a strong presumption that in the future, as in the past, all inexplicable events will, as the result of scientific investigation, be assigned to causes other than the presence and action of discarnate spirits.

Unfortunately, one of the most serious features of the present excitement is that many people intent upon advancing the cause of religion now, as heretofore, are willing to acquiesce in any popular superstition that appears for the moment to attract people to religious verities. On all sides just now we see certain otherwise sober religious teachers and religious publications allowing to pass unchallenged the oft-repeated statement that communications from the dead have been proved to take place. In all ages, whenever religious faith has linked itself to superstition, faith has suffered in the reaction of men's minds from all that was associated with a belief discovered to be false. Our corporate mania of psychic speculation is comparable to the reckless ventures of the South Sea Bubble. If the Bubble burst, the spiritual bankruptcy of many may be the result.

Not long ago a physician told me the following pathetic story. A lady had, in the early years of the war, lost her only son. She was resigned, contented in her religious faith, and healthy in her work. Someone brought her a supposed message from her son, sent through a medium. She herself began to practice automatic writing. She became exaltedly happy under the belief that she was receiving frequent communications from her son. She professed to have a far stronger faith. She went about proclaiming to others the good news. But, as time went on, the constant repetition of the same sort of messages, the foolish jargon about spheres and planes, and the fortuitous follies of an earth-built heaven, convinced her that she was not really in communication with her son at all, that

she was only probing the dream dramatizations of her own subconsciousness. What was the result? She lost the faith she first had, she lost courage and became obsessed by despair, health and nerves sadly shattered. It is highly probable that this poor lady's case is a parable of the fate of a generation that insists upon associating religious faith with the figments of the spiritualistic *séance*.

A SON OF ISHMAEL

By the Rev. J. C. Hardwick, M.A.

THE recent biography of Samuel Butler by Mr. Festing Jones has enlightened the public with regard to a somewhat enigmatic personality. Butler was too many-sided to be either appreciated or understood by the average Englishman. His versatility was remarkable. He was an amateur higher-critic, and published his reasons for disbelieving in the Resurrection: he was sufficiently acquainted with theories of evolution and heredity to deliver several attacks upon Darwin, which did not altogether fall short of their mark; he was something of an art critic and a painter; he was an Homeric student who disliked Mr. Gladstone, and published strange views about the authorship of the *Odyssey* (which he attributed to the pen of a woman); he was a worshipper of Handel; he was the author of some satiric romances which have been compared, and have stood the comparison, with the work of Swift, and he published a theory, which has recently found favour in circles competent to judge, of the early date of the *Sonnets* of Shakespeare.

His successive 'mares-nests'—as Butler termed them—did not bring him much in the way of popularity or fame. He found himself not famous, but *famosus*. His views on the Resurrection, perhaps rightly, scandalised the religious world; his heterodox Lamarckianism alienated the men of science; his Homeric theories caused amusement or irritation to academic circles; his book on the Sonnets of Shakespeare was received in silence; his two satires, the Alpha and the Omega of his literary career, *Erewhon* and *Erewhon Revisited*, touched some weak spots in that armour of religious and social complacency

with which our countrymen protect themselves; though (such is our appreciation of the humorous) it was the first of these two most satirical of his books which brought Butler into prominence, and even secured him a measure of popularity.

Butler certainly had a genius for making himself offensive. Possibly it was his antecedents that were responsible; for he was something of a renegade. *Nihil infelicius quam fuisse felicem*, we are told,[1] and there is nothing more ungentlemanly than to have been a gentleman. As the grandson of a Bishop, and the son of an Archdeacon, the road to success should have been, for Butler, unbeset by obstacles. The Church, and a high place in her ministry, were the obvious destiny which the situation promised, and Butler did indeed go to Cambridge and take a high place in the Classical Tripos, and actually worked for some months as a layman in the parish of St. James', Piccadilly, preparatory to Holy Orders.

Causes may be great and deep-seated, but occasions are (or seem) trivial, and it was the discovery that a considerable proportion of his boys' bible-class were unbaptized, and that *the sheep were in no way distinguishable from the goats*, that induced Butler to give up the idea of entering the ministry of a Church which believed (the period was the late fifties) in Baptismal Regeneration in the sense that the fact of baptism produced a spiritual and moral conversion in its recipient.

Accordingly, instead of presenting himself to a Bishop, Butler sailed to New Zealand, where for some five or six years he practised sheep-farming on the back ranges. The colony was yet young; the atmosphere, in more senses than one, was invigorating; there were few opportunities of attending church, and (what was perhaps the chief cause of his defection) upon the voyage out the sceptic about Baptismal Regeneration had occupied his leisure with Gibbon, a dangerous pastime for the youth who has a taste for cynicism.

It is possible, however, that Butler's religious attitude would not have developed, as for a time it did, into one of bitter hostility to institutional religion, had not his own upbringing been peculiarly unfortunate. The Archdeacon suffered from

[1] The saying in this form belongs to Richard Rolle, but the same sentiment had been expressed in words almost identical, by Boethius—who had the opportunity of testing their truth.

that last infirmity of the strict Evangelical—an irritable temper; and, if we may regard *The Way of All Flesh* as reliable autobiography, the infant Samuel passed through difficult times.

Sunday's efforts sometimes leave a clergyman unduly raw and fretful, but it is not upon his children that he should work off his emotions; yet such was the case—if we may believe Mr. Festing Jones—with Archdeacon Butler,[2] whose educational methods were summed up in the saying: 'Break your child's will early, or he will break yours later on,' and 'He that spareth the rod hateth his son.'

The modern psycho-analyst would be at no loss to find ample excuse, in the early experiences of Butler, for the bitterness which is imperfectly concealed by the humour of *Erewhon*. The really sinister chapter on the *Musical Banks* is quite worthy of Swift. The conception of these financial institutions, with their atmosphere of make-believe, dealing in a currency which, though attractive in appearance, will purchase no commodities, suggests interesting parallels to the reader. The complacency of the *Musical Bank* managers, which may conceal but does not banish their fundamental timidity and uneasiness; their social prestige combined with their complete lack of influence on society; the 'cramped expression' of their faces; their nervous hesitation or dismay when some modification of their coinage was suggested to them; their pathetic faith in external machinery—all these constitute only too patent a catalogue of clerical vices. Nor have things changed so much since 1872 that the picture is no longer recognisable. Which of us cannot recognise familiar features in the following?

> 'In conversation with one of the Musical Bank managers I ventured to hint this (*i.e.* the general indifference to the banks) as plainly as politeness would allow. He said it had been more or less true till lately; but that now they had put fresh stained-glass windows into all the banks in the country, and repaired the buildings, and enlarged the organs; the presidents, moreover, had taken to riding in omnibuses and talking nicely to people in the streets, and to remembering the ages of their children, so that all would henceforward go smoothly.
>
> '"But haven't you done anything to the money itself?" said I, timidly.

[2] The curious may read the childish adventures of Ernest in *The Way of All Flesh*—especially at the close of Chapter XXII, which the Biographer assures us 'is only a fair sample of his father's ordinary practice.'

'"It is not necessary," he rejoined; "not in the least necessary, I assure you."'[3]

It is very much to Butler's credit, and a proof of his fundamental sincerity, that, having developed into a vehement anti-clerical, he did not go over, bag and baggage, into the opposite camp. The Secularists, no doubt, would have welcomed so competent a controversialist. But, as it turned out, he was as much of an Ishmaelite where orthodox science was concerned as he was in the case of orthodox theology.

While yet in New Zealand, Butler had read with enthusiasm the *Origin of Species*, yet the fundamental principle of that work failed to satisfy him permanently. Darwin's method, which elicited species from the accumulation of 'selected' variations, seemed to him only to solve the problem by creating another of similar difficulty. Species may originate in variations, but what is the cause of *these?* Darwin had merely laid down the proposition, which was indisputably true, that variations occur; but he had given no satisfactory reason for their occurrence, save a general tendency towards variation inherent in organisms—and this was equivalent to an *ignoramus*.

'To me it seems that the origin of variations, whatever it is, is the true origin of species, and that this must, as Lamarck insisted, be looked for in the needs and experiences of the creatures varying.'[4]

This passage indicates the direction in which Butler looked for light; he returned to what Darwin had perhaps too hastily characterised as 'Lamarckian nonsense.' He attributed variations to 'purposive action' (giving that term a very wide meaning) on the part of organisms. He assumed the existence, in even the most primitive creatures, of that quality to which modern biologists have applied the term 'entelechy.' It was Butler's opinion, which now finds a good deal of support, that this way of accounting for variations supplies better reasons than the Darwinian theory for their 'accumulation' into species.

Although recent tendencies in biology have proceeded along lines which Butler foresaw, yet, at the period when they were published, his views were regarded as perversely heretical, and seem to have received a disingenuous reception at the hands of that literary and scientific clique which was dominant in the

[3] *Erewhon*, p. 155. [4] *Life and Habit*, Chapter XIII.

'seventies and 'eighties. The Victorian Agnostics had imposed a not altogether mild tyranny upon contemporary thought, and it seems that they did not resist the temptation to boycott a writer who sought 'to place the distrust of science upon a scientific basis.' Thus Butler found himself an exile between two opposite camps; theologians and scientists alike had cast him out.

It would seem that Butler looked with slightly more hopefulness towards the former of these two groups: and he published a series of articles in the *Examiner* (subsequently produced in book form under the title *God the Known and God the Unknown*), which may be regarded as an *eirenicon*, and where he adopts a definitely theistic attitude. He arrived, quite independently, at a position hardly distinguishable from that of Fechner, viewing the world as an organism whose life was God. He foresaw that this position would not satisfy the orthodox, but he anticipated that it might be even less congenial to contemporary science. As indeed was the case.

We find Butler sending one of his books at this period to Dr. Harvey Goodwin, Bishop of Carlisle, in the belief that 'a purposive theory of evolution may help to bring the two main opposing currents of English thought into a more complete harmony than has for some time past seemed likely.'

Butler also entered into correspondence with Professor St. George Mivart, a Roman Catholic scientist who had resisted the prevailing tendency towards mechanist theories.

Butler, furthermore, became intimate with Bishop Creighton; first visiting him at Peterborough, and afterwards becoming a frequent caller at Fulham, where he was always welcome. An interesting remark of Butler's is recorded in the *Life* (Vol. II, p. 303):

> 'I have spent many hours with the bishop, but I have no idea what he thinks on any subject.'

This seems to be an instance of episcopal reticence: but no doubt a philosophic prelate found it a relief to listen to, even if he might not himself utter, some uncensored expressions of free opinion.

During the 'nineties Butler occupied himself with the *Life* of his grandfather, the Headmaster and Bishop, and with his

own theories on the *Odyssey* and the Sonnets of Shakespeare; besides some essays on problems of Italian art. These topics, though far removed from the *odium theologicum* and the *odium philosophicum* did not fail to embroil Butler with contemporary opinion, though the controversies which resulted may be overlooked in the present article.

It was not until 1901 that Butler's final and in some ways most sinister performance appeared—*Erewhon* had settled Butler's reputation so far as the Church was concerned, and *Erewhon Revisited* may be said finally and definitely to have invested him with the aureole of an heresiarch.

Yet a careful scrutiny may see more in the book than an attack on the historical basis of Christianity, which is the aspect of its teaching which seems to occupy the foreground. No doubt, the story of Mr. Higgs' return to Erewhon twenty years after his escape thence in a balloon, and his discovery that he had become the centre of a cult, is both entertaining and suggestive. Yet the kernel of the book, as we now learn from a letter, is to be found elsewhere:

> '"I am especially glad that you like page 280," writes the author; "this, and the similar pp. 289, 290, are the conclusion of the whole matter so far as I am concerned."'[5]

These pages contain the advice of the departing Sunchild (for Higgs decides to escape from an embarrassing and dangerous situation) to certain prominent Erewhonians, with regard to ecclesiastical policy.

The Musical Banks had adopted and exploited the Sunchild myth, and now that it had been disposed of, at least amongst an inner circle, a choice of policy was open.

The three ecclesiastical schools are personified in Dr. Downie, and Professors Hanky and Panky. The sympathies of the Sunchild are with Dr. Downie, who is alive to the realities of the situation, and although he is not prepared to expose the myths, he intends to lay all the emphasis in religion not on the myths but elsewhere.

Professor Hanky, though the origin of the myths is well known to him also, is fully determined to exploit them for his own ends. Professor Panky, on the other hand, is a pietist,

[5] *Life*, Vol. II, p. 356.

whose matchless credulity believes everything, and who is a tool in the hands of Hanky.

> 'Hanky will lead him by the nose, bit by bit, for his is the master spirit.'

The real battle, as is easily seen, will be between Downie and Hanky, between those who are not and those who are 'cursed with the gift of the literal mind.' And to the question Who will carry the day? the reply is:

> 'For the present, probably Hanky. He is the more vigilant and energetic; in this case, Sunchildism will have to go, and I am afraid your whole Musical Bank system will be swept along with it.' For
>
> 'If Hankyism triumphs (finally), come what may, you must get rid of it, for he and his school will tamper with the one sure and everlasting word of God revealed to us by human experience. He who plays fast and loose with this, is as one who would forge God's signature to a cheque drawn on God's own bank.'

The drift is clear: religion is essential to the community: but if it is exploited, as it tends to be, by Jesuitical reactionaries, in the interests of obscurantism and dogmatism, the only verdict to pass on the whole system is *écrasez l'infâme*. For though there are risks involved in getting rid of it, the risks involved in keeping it are even greater.

It will be noted that the Musical Bank system, apart from 'mythology,' is here more or less accepted as necessary and desirable:

> 'If it were to go, its place would soon be filled by men who would be as false in letter as the others were, and much more false in spirit.'

This constitutes an advance upon *Erewhon;* though, even there, a passage is to be noted which amounts to a recantation of some, at any rate, of the satire:

> 'The Erewhonian Musical Banks, and perhaps the religious systems of all countries, are now more or less of an attempt to uphold the unfathomable and unconscious instinctive wisdom of millions of past generations, against the comparatively shallow, consciously reasoning, and ephemeral conclusions drawn from that of the last thirty or forty.'[6]

But, it may be asked, is not Butler here as elsewhere practising his usual habit; is not his tongue in his cheek? Is he to be taken seriously? To those who have any acquaintance with his views on the development of conscious reason, it is evident that Butler here expresses a serious conviction.

His book *Unconscious Memory* elaborates the thesis that instinctive action is due to a form of 'memory': the beating

[6] *Erewhon* (1913 ed.), p. 161.

heart does unconsciously what it once did (in a sense) deliberately and consciously. Nature is continually attempting to increase the area of things done unconsciously, so as to set energy free for other purposes.

Consequently, there are certain convictions and beliefs of the 'soul' which may seem to stand a poor chance at the bar of conscious reason. These, nevertheless, are not discredited or stultified on that account. They are legacies of a part of human nature which was once 'conscious,' but has now become 'unconscious.' Such is the psychology upon which is based Butler's *apologia* for religious institutions. And whatever we may think of it, it was seriously meant.

Samuel Butler is not easily summed up in a few sentences, still less in a few phrases. For, if his contemporaries declined to take him seriously, they were only giving him the same treatment that he constantly meted to himself. Earnestness, he was fond of saying, is 'the last enemy which shall be destroyed.'

> 'Above all things, let no unwary reader do me the injustice of believing in *me*. In that I write at all I am among the damned. If he must believe in anything, let him believe in the music of Handel, the painting of Giovanni Bellini, and in the thirteenth chapter of St. Paul's First Epistle to the Corinthians.'[7]

Butler was, in fact, very weary of dogmatism, which was the vice of the age in which he lived, when even agnostics were as dogmatic as scholastic theologians. But *his* alternative to dogmatism was not 'the smugness of agnosticism,' so much as that most difficult of attitudes—freedom of thought. By which he meant not the inverted intolerance of Secularism, but something which is free, rational and comprehensive, and is deep enough to be essentially reverent although not necessarily solemn.

Some of Butler's writings, indeed most of them, convey the impression that their author was a man to be described by a phrase which lurks in a footnote of Gibbon: *βαθυγνώμων ἄνθρωπος καὶ κρυψίνους* — a fellow of a sinister, obscure, and backstairs habit of mind. The *Life* sheds a more encouraging light upon his personality, and Butler is seen, as he appeared in the eyes of those whom he trusted (who were, no doubt, too few), as an amiable, kindly, genial, and humorous man. The son of Bishop Creighton contributes a few pages of reminiscences to the *Life*, and relates that, on Butler's first visit to

[7] *Life and Habit.*

Peterborough, he was expected with some misgivings, as one 'who held cranky views on certain points and especially on Darwinism, and in whom there were some grounds for suspecting an antipathy to bishops.' The household drew a mental picture of 'a formidable-looking man, with a loud voice and a brow-beating manner.' The monster, however, like Bottom, roared as gently as any sucking-dove:

> 'A greater contrast to the real Butler it would have been difficult to conceive, and this threw into all the stronger relief the modest courtliness and gentleness, the simple dignity and complete absence of anything that could be considered alarming or formidable, which struck me at once when Butler entered the drawing-room before dinner, and which made me feel no diffidence or hesitation in approaching or entering into conversation with him.'[8]

It would be easy enough to quote many passages of this kind. Perhaps the letter which best shows what manner of man Butler was, is that which he wrote to his friends Mr. and Mrs. Fuller-Maitland from Italy in May, 1902, and which the *Life* reproduces (Vol. II, p. 388) in *facsimile*. He had just been told that the next few weeks would be his last. The letter has the reticence of unselfishness and of courage. It is short, and ends thus:

> 'Therefore, with infinite thanks for infinite kindness received from both of you, and every cordial good wish for many years of happiness and health to you both, I bid you both heartily farewell. No answer, please.—Always very affectionately to both of you.—S. BUTLER.'

There is a postscript, which should not be omitted:

> 'You will not forget the pretty roundness of my literary career! α Erewhon; ω Erewhon Revisited.'

In the Cathedral at Thorn, the following Sapphic stanza may be read by the curious on a tomb dating from the early sixteenth century:

Non parem Paulo veniam requiro,
Gratiam Petri neque posco, sed quam
In crucis ligno dederis latroni
Sedulus oro.[9]

The epitaph of Copernicus is not altogether inappropriate to one who, both in his dislike of the pride of a pretended knowledge and in his humility, resembled the father of modern astronomy.

[8] *Life*, Vol. II, p. 179.

[9] I do not ask for pardon like Paul's
Nor for the favour which was Peter's.
All I ask is what Thou gavest
To the thief on the Cross.

CHURCH ASSEMBLY ACT

By the Rev. W. Manning, M.A., Rector and Rural Dean of Barnet.

'Fight while the time for fighting lasts, if you are against a measure: but if the issue goes against you, abide by the decision of the majority, and help to make it a success.'—*The Bishop of Hereford.*

THE Church Assembly Act democratises the most autocratic institution in our history. It gives the vote to all church people who are baptised and over 18 years of age. It is a challenge to the critics of the Church, for henceforward the grumbler will be met, as he who complains of the Government or the District Council is met, with the simple questions: 'Did you see that your name was on the register? Did you vote?' The new system of Church government will transfer to parochial electors a responsibility for the welfare of the Church of England similar to that of constituents in electing a Member of Parliament. If, then, through apathy and haziness, ignorance and indifference, the duty of responsible election should go by default, we shall wake up one day to find either that there is no Church of England at all, or else that it is managed by all the cranks, extremists and fanatics. We want the Church to be *de facto* what it is *de jure*, the Church of all the people. We want the Englishman to have a voice and a vote in the management of his Church, so that the Church may no longer appear, as it does to so many observers, to be the privilege of a few pious people and the comfortable, well-to-do seat-holders.

The right of the people, moreover, to manage their Church must not be a voluntary concession from the incumbent and churchwardens, to be retained only so long as the Church Council says 'Amen' to what the officials suggest. This right of church people to a voice and a vote in the affairs of their Church must be a statutory right secured by Act of Parliament.

That is what the Church Assembly Act is intended to secure. It is entitled 'An Enabling Act, conferring Statutory Powers upon the National Assembly of the Church of England.' It constitutes the Assembly and gives it power not merely to discuss and deliberate, but to do things and get things done. This Act does two things:—

A. It sets up an authority with power to act.

B. It lays down the constitution of that authority.

This Church Assembly, when constituted, will 'be free to discuss any proposal concerning the Church of England.' That, of course, does not carry us far. But the Church Assembly has 'power to make provision in respect thereof,' and where such provision requires Parliamentary sanction, the Act sets out the manner in which the sanction of Parliament may be obtained.

Let us imagine that a measure or a Bill is before the Church Assembly. We will suppose that the measure has obtained a majority in the three Houses—Bishops, Clergy, Laity—of the Church Assembly. It has been approved by the Bishops, by the Clergy, and by the Laity. The measure will then first be submitted to the Legislative Committee of the Church Assembly, and then to an Ecclesiastical Committee of both Houses of Parliament. The Ecclesiastical Committee of the Houses of Parliament will report on the measure to His Majesty, advising that the Royal Assent ought or ought not to be given, and stating the reasons for such advice.

If the Ecclesiastical Committee of the Houses of Parliament advise His Majesty that the Royal Assent be given to the measure, then their 'report, together with the text of such measure, shall be laid before both Houses of Parliament, and such measure, by a resolution to that effect, shall be presented to His Majesty, and shall have the force and effect of an Act of Parliament on the Royal Assent being signified thereto.'

Certain observations may here be made :—

(i) A highly probable criticism will be that the procedure is cumbersome. The measure has to run the gauntlet of the three Houses of the Church Assembly—the two Committees—and to be approved by a Resolution of Parliament.

But the reply to this justifiable criticism is that a procedure that is cumbersome is preferable to immobility.

(ii) A second observation would be that the Church Assembly Act commends itself to us while it enables the Church to legislate for itself, because it yet retains the Royal Supremacy—which is the stronghold of the characteristic tradition of the Church of England—and the authority of the Houses of Parliament, the constitutional expression of the opinion of the laity.

(iii) A third observation may be made. If the Church Assembly is to have power to introduce measures affecting the welfare of the Church, the religious worship of millions of people, then it is a very serious matter who will be the members of that Assembly. How can we be sure that we shall get the right men to be members of the Church Assembly?

Herein is the crux of the whole matter. The political maxim, a people always gets the kind of government it deserves, will be true. If we are apathetic, indifferent, lazy, and hazy; if we do not trouble to claim our franchise; if we will not turn out to vote—and then we find the Church Assembly a crowd of fanatics and party progagandists who want us all to burn incense, go to confession, play at mediævalism, to damn Dissenters or to accept doctrines founded upon ideals deader than Queen Anne—if that happen, and the Church lose her comprehensiveness, her wide catholicity, her sanctified commonsense, and if she become merely another sect indecently touting for support and vulgarly advertising her wares like a soap manufacturer; then the fault, the sin, the treachery of surrendering the heritage of our ancestors will be ours. You will get the Church Assembly that you deserve, and no other.

You know what Suburbia invariably does. It assumes an attitude of superiority. It poses as being uninterested in local matters. It tells you that it is concerned with great financial enterprises and cannot fuss about Bumbledom. The pious people say that religion and politics have no connection. Suburbia is too proud to vote—and then complains that the Urban District Council, the County Council, and the Board of Guardians have got all the wrong people on them. That is what I fear will happen. Church people will not rise to their opportunity, and when the opportunity is gone they will say that the wrong people are in the Church Assembly.

What, then, must a parishioner do in order to secure the right people?

(1) He must see that his name is on the register or electoral roll. He must signify to the incumbent or churchwarden that he is a qualified voter. If and when he has done that, he becomes eligible for membership of the Parochial Church Council.

(2) At the Parochial Church Meeting he secures nomination, and if he obtains enough votes, and is a communicant, may be elected to the Parochial Church Council, where he assists in the government and administration of his parish.

(3) If he be also elected as a representative of his parish on the Ruri-decanal Conference, where general Church policy and matters of wider interest are considered, he learns experience.

(4) From the Ruri-decanal Conference he can be elected to the Diocesan Conference, which meets under the Bishop.

(5) Then, if he be a man of statesmanship and sound sense, of devotion and insight, he may be elected to the Church Assembly, the National Assembly of the Church of England.

The question arose and was discussed at great length and with great care—Why not have direct representation? Why should not every qualified parishioner vote direct for a representative on the Church Assembly in the same way that every parishioner votes directly for his representative in the House of Commons? The decision that each section of the constitution should send representatives to the section immediately above it was wisely made, because the electors were more likely to know personally those of their own order. For example, we in Barnet know the people from the parish whom we are asked to send as our representatives to our Rural Deanery Conference. But if we were asked to vote for a representative from the whole Diocese to be sent to the Church Assembly it is probable that not more than the names of the candidates would be known to us.

Now, as we shall be concerned mainly with the Parochial Church Meeting, and the Parochial Church Council, I will deal with these two orders in detail.

The Parochial Church Meeting is held annually within a fortnight of Easter.[1] It is attended by all on the electoral roll of the parish. These are baptised persons of either sex, of eighteen years of age, resident in the parish, or who have attended the Church of the parish for one year previous, and are not members of any other religious body.

[1] Names may be placed on the Electoral Roll not later than a fortnight before the Easter Meeting.

The business of the Parochial Church Meeting is :—

(1) To elect the Parochial Church Council and Ruri-decanal Conference.

(2) To receive report of proceedings of Parochial Church Council;

(3) To consider the financial affairs of the parish.

Here we may note that the qualification is Baptism and not Communion. This is a difficult point. I think that it is wise to insist upon Baptism, which is the ceremony of admission to the Church, and I am sure that those who have the deepest regard for the religious aspect of Holy Communion would be the first to deprecate its being degraded into a qualification for the franchise even of the Church. And here also we note that to be upon the electoral roll a parishioner must state that he is not a member of any other religious body. This will cause much difficulty. On the one hand there are many devout men and women who are but loosely attached to the Church of England. They are not prepared decidedly to claim membership of any religious body. I am most anxious not to lose these people. I would point out that qualification to vote at the Parochial Church Meeting is not a statement that the parishioner never goes to any other place of worship, but that he does not belong formally and officially to any other body. This appears sound, for it would be anomalous to have the minister or deacon or enrolled member of a Nonconformist Church upon the governing body of another Church.

Also provision is made for non-resident worshippers. Everywhere, especially around London, people attend churches other than those of the parishes within which they reside. So long as anyone has not placed his or her name upon the roll of any other parish, and possesses the qualifications stated above, he can be placed upon the roll of the church where he worships habitually, no matter where he lives.

Of course, the main business of the Parochial Church Meeting is the election of the Parochial Church Council, and of representatives of the parish to the Ruri-Decanal Conference.

The Parochial Church Council consists of the Minister of the parish, the senior assistant curate, the churchwardens (if communicants), any persons holding diocesan positions resident in

the parish, and a number of lay representatives elected at the Parochial Church Meeting.

Its powers are great.

(1) It deals with recommendations from the Parochial Church Meeting.

(2) It can be convened without the consent of the minister, and in his absence make a report to the Bishop upon the conduct of the minister.

(3) It can introduce measures of reform and forward them by its representatives to the Ruri-Decanal Conference, whence they can, if obtaining necessary support, reach the Church Assembly.

(4) It is foreshadowed that still greater powers will be given to the Parochial Church Councils. (See constitution 17*b*). It appears that already the Church Council can, either itself or by a finance committee, assume responsibility for the administration of all church funds. This will relieve the churchwardens; it will increase public interest, and it does appear reasonable that the business of the Church should be in the hands of the business men and women of the parish.

There is one exception to this. The alms collected at celebrations of the Holy Communion, not at other services, will still be administered by the minister and churchwardens. The reason for this is first that the rubric of the Prayer Book orders that 'the money given at the offertory shall be disposed of to such pious and charitable uses as the minister and churchwardens shall think fit.' It is quite conceivable that many people will say to themselves that the Church Assembly Act is merely a question of organisation, and that as such it does not interest them. They have always taken the Church for what it is worth to them—they come to church, certainly; but they never take an active part. They are a little bit inclined to be mildly contemptuous of church officials, and the word 'church-worker' is used with the suspicion of a smile upon their face. They tell you that they do not want to put themselves 'forward.' They distinguish between religion and organisation. They are rather fond of contrasting Christianity and Churchianity. This class of person is extremely numerous to-day. Probably he is in a great majority. Some of these

people are the backbone of the Church, with the best minds and the largest hearts among us. Some of them are nominally church people to the extent that they like to have their children confirmed and married in church, and when there is a death in the family they tell the undertaker that they prefer to have the funeral in the church, and that it would be nice to have 'Now the labourer's task is o'er.' The tail of this team is a host of people who, when they join the army or are put into a prison, asylum, or workhouse, are entered on the Creed Register, 'C. of E.' Let us not be ashamed of our poor, or even of our disreputable companions. I am proud that my church does contain most of the riff-raff, the flotsam and jetsam of society; they are ever so much more interesting than all the respectable people; and besides, the Master had prodigals and harlots, thieves and tax collectors, and other disreputable people as His especial friends.

But I want to tell all these people who are loosely connected with the Church, either because they are convinced (as I am) that religion is more important than the institutional form, or because they are uninterested—I want to tell them that the question of the new constitution of the Church is a religious question, and for these three reasons:

A. To enrol yourself as a member is an act of decision. Indecision is the source of weakness. It is 'the unlit lamp and the ungirt loin' that is the cause of wellnigh every frustrate life. This indecision is the prominent characteristic of our religious life. Because there are mysteries of the faith which we cannot comprehend, we justify ourselves in remaining in an attitude of haziness about everything. Because there are difficulties of want of time, lack of experience, shortness of means, we never make up our minds to do anything. Because there are fanatics and religious maniacs in every Church we hesitate to belong to any Church. So we have thousands of people in the valley of indecision. They like or don't like the anthems, the sermons; they give generously to certain objects. Their attitude is: I go to the Parish Church when I go anywhere. Of course we are Church of England, my wife has a cousin who is a canon; but I am not what you would call a Churchman. I am not sure that I believe all that the

Church teaches. And so on and so on. There is no sense of definitely belonging to anything, to anyone; pure individualism is their attitude. It is an attitude of detachment or of the most extremely loose connection. It has no responsibilities, it has no claims upon our loyalty or our service. It leaves us free to criticise and to grumble, which we dearly love, and to have our little jokes against Church officials.

Probably in pre-War time that attitude of undecided loose attachment was pardonable; things were easier then. But if you read the signs of the times to-day you must be convinced that hazy, well-intentioned indecision will not do in anything. The world has no use for weak, undecided people. The times are a challenge Good and bad, right and wrong, God and the Devil, are seen standing out further apart in clearer light. It seems to me that goodness is getting better, and badness worse; each side is clearing out its non-combatant units. The issues are seen more clearly; the alternatives are sharply distinguished; compromise is becoming impossible. In the language of the Old Testament, the choice is offered, 'Choose ye this day whom ye will serve; if Baal be God, then serve him; if Jehovah, then serve Him.' 'Ye cannot serve God and Mammon.'

The issues of life are clearly defined. Selfishness or sacrifice; money-grabbing or character-building; competition or co-operation; ruthless Bolshevism or constitutional government; pleasure or service; promiscuity of sexual relations or the sanctity of marriage; right or wrong; Heaven or Hell; God or the Devil.

'You cannot to-day coquet with both sides;
You cannot run with the hare and hunt with the hounds;
You cannot compromise or make terms;
You have got to make up your mind.'

Now this is how this enrolling of yourself as a member of the Church becomes a religious question. The attitude of loose connection, of well-meaning neutrality, becomes impossible; the world has no use for the undecided. I know your desire is in this day of the challenge to choose to live a godly, righteous, and sober life, to follow the Christ the King. Will it not help and fortify your decision and sustain you therein

if you say: 'Here is the Church of my forefathers, the witness to God in this land since the first early missionaries planted the Cross on British soil. That Church provides me with fellowship, with worship, with guidance, with help. In a way I have always been 'Church of England.' Now she asks me to take up my right as a citizen of no mean city; now she invites me to a share in her governing body. If I come out distinctly, bravely, honestly—if I am an honest something, instead of a flabby anything—that decision will help me in keeping firm in the great religious decision upon which hang the issues of life and death, for time and for eternity.'

So the Enabling Act has a religious aspect. It will be an antidote to indecision and flabbiness, and I would ask especially the young men and women to remember this: You are asked to enrol yourselves as voters. You may be quite sure that if you have not made up your mind about your Church you have not made up your mind about anything. You will be undecided about everything. Of such it is written, 'Bubbling, unstable as water, thou shalt not succeed.' Definitely, decidedly, join your Church; belong to something, and you will inherit its traditions, feel its support, share its struggles, rejoice in its victories. You will be something, stand for something; but wobble here and you will wobble everywhere, and your life will be like the course of a rudderless ship on an uncharted sea.

B. This decision and the definiteness that is involved in and achieved by enrolment upon the register of the Church has also this religious aspect: It creates a sense of fellowship; it helps us to realise that the Church is a real live club. So it widens our human sympathy and interest.

One of the saddest things in our life is isolation. Of course, the well-to-do can invite their friends, entertain, visit. But the lad who leaves his home in the country or in a provincial town, and takes an appointment in the City, and comes to Barnet to live in rooms; and the shop girl or domestic servant with no friends—the isolation people feel in such circumstances is pathetic. They come to Church; they hear the parson preaching the brotherhood of all in Christ; they listen to five hundred people assuring themselves that they 'are not divided, all one

body we'—and one family they dwell in Him; and that's all, that's that; no one speaks to them, no one cares anything about them. Then, if trouble comes, the man is under a cloud, the girl in trouble, the woman worried and depressed finds not a soul who cares! there is no one to say a kind word, to bring a ray of hope, to clutch the outstretched hands as they sink. And yet here is God's Church, the witness of the whole family of all men in Christ, the organ of the Gospel of friendliness, of helpfulness, of service. How can this isolation exist side by side with, nay even within, the Church? It is because we are so loosely attached to that Church that we have no sense of belonging to it. We have no consciousness of corporate life in the Church. The religious aspect of the Act is that is should help to create some measure of fellowship among Church folk.

C. There is one other religious aspect of the Act. It will be an answer to the superior person who is ever indulging in destructive criticism. You know the man I mean. I meet him among my friends of the Labour Party. He tells me that 'Institutional Religion has failed.' Sometimes it is a young temporary gentleman who had a few weeks at the base, and then by influence got a job at home. He tells me that from what he has seen in the Army the Church has failed. But the Church is not a personified abstraction; the Church is an aggregate of individuals. If my Labour man would say, 'I have failed,' or my temporary gentleman would say, 'I have failed,' it would be true; and I should reply, 'And I have failed.' We all have failed. We have not worshipped and worked, we have not lived up to our ideals, we have got slack. That is true enough, and our consciences tell us that it is true. But to detach ourselves from the brotherhood, to set up a dummy with a grand name, 'Institutional Religion,' or a personified abstraction called 'The Church,' and to put all the blame upon the dummy and to proceed to throw stones at it is not—well, it's not playing the game.

The Act gives everyone a chance of putting right what is wrong. The Church henceforth will stand upon the broadest basis, and I hope that all, especially the younger men and women, will avail themselves of this opportunity to serve their Church and country.

Constitution of the Church of England.

I. The National Assembly.

Consisting of.	*How Elected.*	*Powers.*	*Notes.*
House of Bishops. House of Clergy. House of Laity.	By Diocesan Conference.	Discuss any proposal and make provision in respect thereof excepting definition of doctrine.	Decisions become law (1) Approved by (*a*) Legislative Co mittee of Natio Assembly. (*b*) Ecclesiastical Co mittee of be Houses of Parl ment. (2) Parliament by resc tion assents.

II. The Diocesan Conference.

The Bishop. Certain *ex-officio* Members. Clergy and Laymen.	By Ruri-decanal Conference.	Appoint to the National Assembly. Discuss proposals to send to National Assembly.	Members of I., II., II and IV. must be Co municants of not l than 21 years of ag

III. The Ruri-Decanal Conference.

The Rural Dean. Clergy. Laity.	*Ex-officio.* ,, By Parochial Church Meeting.	Appoint to the Diocesan Conference. Discuss proposals to send to Diocesan Conference.	*Persons* of either sex eligible for all elected bodies and the Parochial Chu Meeting.

IV. The Parochial Church Council.

The Minister. The Senior Curate. The Churchwardens (if Communicants). Lay Members of II. if resident in parish. Lay Representatives of the Parish on III. Laity. Co-opted Members.	*Ex-officio.* ,, ,, ,, ,, By Parochial Church Meeting.	Deal with recommendations from Parochial Church Meeting. Make representation to Bishop relating to conduct of Minister. Report to Parochial Meeting on proceedings and financial affairs of the parish.	Minister *not* to be pres under certain cor tions.

V. The Parochial Church Meeting.

(*a*) All over 18 years who are baptized, do not belong to other religious body, and are on the Electoral roll of the Parish. (*b*) Non-residents who habitually worship at the Church, are not on roll of any other Parish and fulfil conditions in (*a*).		Elect lay-representatives to Parochial Church Council and to Ruri-decanal Conference. Receive reports from Parochial Church Council.	The Church of Engl recognizes Lay-B tism.

REVIEWS

THE APOLOGIA OF A CHRISTIAN SCHOLAR*

Though slight in bulk, the little volume which brings together Dr. Sanday's last public utterances as Lady Margaret Professor is no unworthy memorial of the man and his work. To the many who love him the book, in which three lectures and a sermon are presented, under the general title of *Divine Overruling*, will be a cherished possession from the pen of one to whom they owe an incalculable debt of gratitude and esteem.

The two lectures, illustrative of the importance for theological study of Comparative Religion, are markedly characteristic of their author. In them we find much that we have long learnt to associate with Dr. Sanday's name. There is the same studied moderation of statement, the same lucidity of expression, the same unerring appreciation of the beautiful, the same delicate touches of humour, the same cordial recognition of the work of others, which have grown familiar to the student of the professor's writings. Was there ever gentler critic, more courteous opponent, or one more eager to give praise where praise is due? A spontaneous readiness to acknowledge an obligation to scholars younger and less mature than himself is not the least lovable trait in a character wherein there is much to love.

Again, we see the old eager desire to give to new knowledge its due weight, to claim each fresh discovery as a revelation of the Divine. If our knowledge of the past can now be carried back 'across the border of the fourth millennium B.C.' it is important that the bearing of this fact shall be allowed to sink into the general consciousness and impress the imagination. For Dr. Sanday the victories of the student and the explorer are no mere matters of academic interest, since they may affect profoundly the ordinary man's conception of the ways of God. The clearer our view of the past, the more assured do we become of the reach and magnitude of the Divine purposes. In the ever lengthening record of history, 'the ultimate balance is on the side of good.'

The second lecture provides a more detailed exposition of this thesis. Both the fresh light thrown by the researches of scholars upon early manifestations of religious faith, and the idea of evolution by which modern thought has come so largely to be dominated have resulted in the softening of the crude and irrational contrast once so sharply drawn between natural and revealed religion. Beautiful examples of the spirit of worship and the spirit of penitence come to us across the ages from days when the world was young. The Egyptian hymn to the sun, which challenges comparison with the hundred and fourth psalm, affords convincing testimony to the insatiable craving of the human soul for God many centuries before the birth of Moses and the pale dawn of Hebrew history. No less striking in the maturity of their religious feeling are the Babylonian penitential psalms which we need not hesitate to compare with those of the Jewish Canon. Here is evidence in abundance of 'a continuous Divine guidance hardly differing in kind from that special selective process that we call revelation.'

But, valuable and suggestive as are the first two lectures, it is in the third, 'On the Nature of a Miracle,' that our interest reaches its height.

* *Divine Overruling*, by W. Sanday, D.D., F.B.A. Edinburgh: T. & T. Clark, 1920. 6s. net.

We cannot read unmoved the *apologia* of this boldly cautious exponent of 'extreme views.' For a moment the veil of reserve is lifted, and we are allowed to see clearly the stages in that 'process of self-education' by which Dr. Sanday has been brought to the point where he stands to-day. Few, it may be, possess the courage to deal publicly with such a theme, and fewer still the grace of simple speech necessary for the due accomplishment of so delicate a task.

This *ex-cathedra* pronouncement as to his position is, he tells us, a new departure. Never from the outset did he seek to win adherents to his personal opinions. 'I am not here,' his Durham pupils are reminded in early days, 'to tell you what you ought to think, but to help you to think for yourselves.' (Would that every instructor of the young in the things of God might lay to heart this fundamental principle of religious education!) Only when in some crisis of the Church's life the voice of the God of Truth sounded in the prophet's ear did he resolve to strike a blow in the cause of truth and freedom. One recalls inevitably the 'crisis' occasioned by Bishop Gore's open letter, and the courageous and telling reply which it evoked.

Dr. Sanday's account of the development of his views on Miracle leads us to a fresh recognition of the mingled caution and courage with which it has been his habit to approach all problems. His was no case of the unbalanced craving for mere novelty. Each step has been made in obedience to an inner compulsion of the Spirit. The 'change' of 1912, when for the first time he definitely threw in his lot with the maligned Modernist, was but the inevitable result of the logic of his own thought. 'You cannot halt in the middle of no man's land. You are bound to go on.' The barriers which some scholars still seek to erect between the Old and New Testaments must be swept away. Methods legitimate in the one case cannot be disallowed in the other. Criticism must have free course, be the results what they may.

Yet it scarcely needs to be said that Dr. Sanday has no desire to play the unattractive rôle of religious iconoclast. His aim throughout is positive; he is a lover not of destruction, but of truth. If the first of the three axioms in which he sums up his position is found to contain implications destructive of the husk of old beliefs; if, that is, it be true that 'the aim at exactness of statement is a scientific aim, and belongs to the scientific period which is latest in the world's history,' yet by axioms two and three, in which it is laid down (*a*) that 'the true Divine is not to be sought in the abnormal,' and (*b*) that 'the true Divine is really spiritual,' we are carried at once into the region of constructive thought. The sphere of God's working is seen to be infinitely larger than the defenders of Miracle have been wont to admit. By the elimination of the abnormal the essential character of the miraculous is left unchanged, but God becomes consistent with Himself, and opportunity is afforded of a reconciliation final and complete between the scientific and religious spirits.

Of the personal cost to Dr. Sanday himself involved in the frank repudiation of the more conservative standpoint we hear characteristically little. A reference to days 'when the theological world was pleased with me,' is the one hint given us of the activities of opponents, some of whom have still not a little to learn of the ethics of controversy. But, whatever the effort required for the frank acknowledgment of unpopular opinions, it has won for him who made it a power of influence and a warmth of reverent affection without parallel at the present day in academic circles.

W. MAURICE PRYKE.

THE HOUR AND THE CHURCH*

'Has the Church of England a future'? This question Miss Maude Royden asks and conditionally answers in the lively pages of *The Hour and the Church*. Critics in plenty would answer 'No'; and Miss Royden, who is a critic from inside, will not give a categorical affirmative. The answer of the critics is not final; the Church will determine its destiny by its ability to justify its claim to be national. 'The men and women who turn to Christ to-day are not content to be Christians by themselves; they seek a fellowship, they desire a home.' The author maintains that the number of seekers is great and growing, and that their natural leaning is to the Church of England,' whose history is knit with the history of their race well-nigh from its beginning.' If its claim is national, its obligation is to provide them with the spiritual home which they seek; and if the National Church cannot do so, the fault lies with the National Church and not with the disappointed seekers.

From this early conclusion the author proceeds to consider the impediments. Her survey singles out living factors; *The Hindrances to Reunion,* wherein she finds that superficial differences are deepened into fundamental principles, and refuses to have part or lot with the attitude of some Anglicans who, when compelled to admit that grace is given to Free Churchmen, explain it by the ungenerous concession that outside the 'Catholic' system the Christian has access only to God's 'uncovenanted mercies'; *The Attitude of Orthodoxy,* which excludes by the imposition of tests, and reduces orthodoxy or right thinking into the first condition, instead of the hardly-won goal, of membership; *The Laggardliness of the Church,* which makes the author ask the challenging question, 'Must the Church always be last'? or 'Must she trot always in the rear of public opinion, deride where it derides, and give her blessing with its applause'?

Miss Royden's unquenchable zeal for the triumph of Christianity is disappointed by the narrowness and timidity of the Established Church. She has in any event no sympathy for a State-religion, least of all when she finds it so unrepresentative of the nation as her statistics disclose; but apparently she would not despair if she could find any considerable body of her fellow-churchmen sufficiently sharing her ideal and her zeal, and as ready as she to translate them into active reformation of the Church of England. But she is still disappointed, for she asks petulantly, 'Where are the Reformers?' and cannot find them. They are there, of course, in plenty; but the courses which they follow are not of her choice. The 'Liberal Churchmen' indeed hold out to her a distant hope, but one 'who lives on hope has a slim diet,' and she regretfully confesses that she finds her diet unsustaining. For while she admits the Modernist's devotion to truth and the sacrifice which it often requires from him, she complains that it tends to exclude his devotion to anything else. The charge against him is made on two main counts; his lack of courage in utterance to the people, and his complacent acceptance of the Church's bondage to the State. With the first of these charges we feel so large a measure of agreement that we must quote from Miss Royden's book two examples of 'Liberal' reticence.

> (1) 'Not long ago I heard a great scholar give an address on "The Value of the Old Testament," to a small gathering of Anglicans. To some of us—not ourselves scholars—it was a revelation. Such learning, such wit, such passion, such devotion inspired the address that

* *The Hour and the Church: An Appeal to the Church of England.* By A. Maude Royden. London: George Allen & Unwin, Ltd. Price 2s. net.

we wished it could have lasted for hours instead of minutes. When it was ended, one of the audience—need I say a clergyman?—objected that such an address delivered to an ordinary congregation would do great harm. The "ordinary" people present were not a little surprised at this criticism, but their surprise became stupefaction when the learned speaker himself indignantly pointed out that he was not addressing "an ordinary congregation," and that he *would not dream of doing so in such terms.*

'There lies our quarrel with the Liberal Churchman. Why does he leave us to his brother "spike"? Why are we to be in bondage to the letter? Why is the truth too good for us? . . . . Why have you so great a scorn for the "ordinary congregation," O Liberal priests'?

(2) 'A layman, in genuine perplexity at the apparent ignorance of the clergy (whom he judged by their sermons to the 'ordinary congregations' of which he formed a part) of scientific facts now familiar to the laity, approached his vicar with some tentative question. The vicar, with indulgent smile, proceeded to give the answer, an answer quite in line with modern scientific thought. The man was staggered. "And how long," he said after a pause—"how long have you gentlemen in black known these things *and kept them from us*?"

I do not know whether the vicar justified himself with a reference to the weaker brethren. I know that this is the answer I always get, and it has made me wonder whether St. Paul was wholly inspired when he said it. At least it is a very dangerous assumption that the knowledge which has enlarged, confirmed, inspired your faith, will make the next man perish. Perhaps he is perishing not "through thy knowledge," but through the want of it.'

We agree with Miss Royden that this timidity in proclaiming abroad the truth beaten out at home is all too common. But perhaps she will admit that 'ordinary congregations' sometimes contain unconciliatory conservatives, and that our ecclesiastical rulers are, as a Babu described his own people, 'a fearful race,' fearful of any offence to the congregations. Under the dual influence of the religious panic-monger and the frown of Authority the preacher who breaks out from his reticence tends to become reckless. Perhaps Miss Royden would prefer recklessness to reticence. But let her be sure that if she had her way with the National Church, and made it self-governing, she would have to be content with reticence. For the only recklessness which would be tolerated would be that of mediaevalist reaction. Miss Royden complains that the Church has no power to reform itself, and quarrels with the *Modern Churchman* about the method of appointing bishops; but she seems to forget that 'the Church' is so far an unknown quantity that a governing body of active 'churchmen' would certainly be quite unrepresentative of it. The Representative Church Council is notorious for its misleading title. The most representative appointing power is the Crown acting on the advice of the Prime Minister. The King and the Prime Minister combine the hereditary and the elective principles in representing the Nation which is *de jure* coterminous with the National Church. In seeking to upset this system our church reformers are really quarrelling with the national temperament of which the system is a product. If the Church of England is anomalous, so is the English Constitution which makes no provision for a Prime Minister. We are a people of compromise, and if the Church of the English people were to be reformed on the lines of a relentless logic from the 'Catholic' premisses, it would lose the national comprehensiveness which Miss Royden certainly seems to desire. For she is far from content with the reforming movements which have lately ruffled the calm of ecclesiastical life, and for

the moment crowned their efforts with the passage of the Enabling Act. There she suspects only a better organised sectarianism; and of the excluding clause, whereby persons claiming the franchise for the councils of the 'liberated Church' declare themselves 'to be members of the Church of England *and not members of any other communion*,' she asks pertinently, 'Is this the way to create a *national Church?* What a contrast,' she proceeds, 'between this nervous caution and Dr. Horton's noble phrase: "I have always regarded myself as a non-conforming member of the Church of England." Which is the sectarian here? Which is the schismatic? And which has more of the great Spirit of our Lord?'

In this judgment Miss Royden shows that she has the 'root of the matter.' We only regret that she should have been overtaken by the impression that upholders of the constitutional relations of Church and State set up the Establishment as 'the be-all and the end-all' of National Christianity. It is not an end; but it is difficult to admit that it is less than the indispensable means to the end at which she aims. It contains the framework of an established Christianity which will include 'all that is good—all that is in the broadest and deepest sense Christ-like in the people.' The English people is at heart religious, and Christian; but it cares not for the organisations and tests of churches. It leaves the ultimate authority in matters ecclesiastical in the hands of its representatives in the Great Council of the Nation. When that authority is wrested from those representatives, then the organised Church will be at the mercy of whatever fanatical faction of Churchmen may be dominant in the ecclesiastical councils of the Church. In the conditions provided by the Enabling Act, only a rally of National Churchmen will save the Church from the zeal of coteries. To securing the growth and the deepening of Christ's Religion in the Nation, or to use Dean Stanley's inspiring formula, 'The enlargement of the Church and the triumph of all truth,' the 'liberation' of the Established Church from the tolerant control of the State will not avail. Not the organisations in which men work, but a change in the spirit and capacity of the men who work them, will save the life of ecclesiastical Christianity; not new machinery which promises perhaps an intenser efficiency at the certain cost of existing possibilities of expansion, but a deeper faith, a wider knowledge and a larger tolerance.

J. Worsley Boden.

EPISCOPAL OPULENCE AND THE NEW DEMOCRACY

The Rev. Hubert Handley created a sensation twenty years ago when *The Fatal Opulence of Bishops* was published. His book possessed qualities of sincerity and courage which deservedly attracted attention. It also possessed qualities of style. Mr. Handley has now put forth a sequel to it, with a less felicitous title, *The More Fatal Opulence of Bishops*.[1]

In this volume the author attacks the worldliness and snobbery of the Church of England.

There is doubtless need to attack these vices. Few of us are entirely free from being 'respecters of persons,' whether those persons happen to be wealthy and aristocratic Church patrons or the leaders of the Labour Party. Undoubtedly the man with a gold ring in goodly apparel receives more consideration in Church circles, as he does elsewhere, than the poor person in vile raiment. The ideal of the clergyman in these matters ought to be that of John Knox, of whom it was written, 'He never feared the face of man,' or better still that of St. Paul, 'Honour all men.'

[1] Published by G. Allen & Unwin. Price 2*s.* 6*d.* net.

We are altogether with Mr. Handley in his attack upon snobbery and worldliness in the Church. But Mr. Handley regards these vices as having their root in the large stipends, spacious residences, and aristocratic titles of the bishops (p. 62). There we disagree. We regard these vices as having their root in the unregenerate heart of man. Holy and humble men of heart may possess wealth and rank, and yet use them in the advancement of God's Kingdom, even as the early Franciscans used their poverty. They who attack the Bishops' incomes and residences as evil and un-Christian seem to us to attach too much importance to the *possession of wealth*, and too little importance to *the right use of wealth*. In this country especially, we need rich men whose sole aim is to use their money as God's stewards and in His service, when there are so many rich men who use their wealth only for personal aggrandisement or pleasure. When Mr. Handley attacked ecclesiastical opulence twenty years ago he shewed himself to be of 'the goodly company of the prophets.' But things have changed much since then, and in this matter not for the worse. Many of the abuses, such as pew-rents, which Mr. Handley attacked twenty years ago, are vanishing quantities to-day. To-day, no one acquainted with the financial position of our bishops can regard them as opulent. To-day many of them have the greatest difficulty in paying their way, owing to high prices and crushing taxation. To-day no unprejudiced person can regard the bishops as lovers of money. A number of bishops, and we may add parish priests also, forego their pensions for the sake of their successors. A number of them spend far more than their official income in the discharge of the duties of their office. If lists of subscribers to religious and philanthropic objects be scrutinised, the clergy will be found to be giving more in proportion to their incomes than any other class. Not a few of them have deliberately turned away from lucrative occupations to follow a vocation in which they cannot possibly make money. If our trading and labouring classes could shew as good a record, especially in the way in which they spend their incomes, the country to-day would not be afflicted by profiteering greed and pleasure-loving extravagance.

As regards the palaces of the bishops, neither splendour nor luxury reign in them. The lives of the bishops are not self-indulgent; their manners are simple; and their hearts are humble. Why should we inflame the proletariat against them? The Russian Bolshevist leaders, we are told, live to-day in the palaces of the slaughtered Russian nobility. Why should our Bishops be turned out of the historic episcopal residences to make room either for profiteering tradesmen or the bureaucrats of the new democracy?

As regards the aristocratic titles of our bishops, we do them the credit to believe that they care nothing about them. If they were addressed as 'Bish' after the fashion of their American episcopal brethren, it would not trouble them. We have no 'proud prelates' to-day. But most Churchmen have no desire to see the ancient form of episcopal address abolished. It gratifies them to use it as a sign of respect. Samuel Johnson spoke for the average Englishman when he said: 'I would as soon deprive a man of the respect which is due to him, as I would rob him of his purse.' It is perhaps a matter of regret that the camera has not transmitted to posterity the very particular obeisance which the great English moralist reserved for Archbishops, or the bow with which the elder Pitt, the Great Commoner, saluted even ordinary diocesans—so low indeed that it was said his nose was visible between his knees.

Mr. Handley, however, is not attacking merely episcopal opulence and social prestige, but the present constitution of society. This is indicated by the quotation on his title-page from Mr. Vernon Hartshorn, M.P.:

'It is the present order of society which is upon its trial.'

In that case his criticism ought to be much more drastic and wide-reaching. Why attack the impoverished bishops and their thriftily managed households and ancient titles? If the Primate is to be required by way of Christian example and, in order to raise the tolerant regard of our proletariat, to live in a small house on a reduced income, then our sovereign, our nobility, our cabinet ministers, our judges, our military commanders, our captains of industry must do the same. As Christians we must declare that obedience to the Gospel demands that we should all have small salaries and live in small houses. As patriots we must proclaim that the country, in order to secure moral salvation, requires the immediate redistribution of its material wealth. But many, and they by no means rich men, feel that this demand is sound neither from the Christian nor from the economic point of view. We need to conquer the orgy of greed, extravagance, self-indulgence and sloth in our midst, but the testimony of history is not in favour of communist experiments as a means to this end.

But it may be replied that as Christians we are not concerned with History and its experience, but with Christian principles. But is the Christian religion united explicitly to any single social, economic and political system? Many people seem to assume that it is, but there is no conclusive evidence that such is the case. The early Christians at Jerusalem had all things in common, but quickly abandoned their communism, and were glad on account of their subsequent poverty to receive alms from the Gentile Churches. There is no explicit teaching of Christ in this matter. He pointed out the dangers of wealth, but nowhere preached the Gospel of the Socialist State. But it may be said, and rightly, modern Christians are not tied to the *verba ipsissima* of Christ; the social democratic ideal is implicit in His teaching. We are not convinced that this is so. Professor Peabody, in his *Jesus Christ and the Social Question*,[1] is of opinion that, while the Gospel is concerned with converting the heart of man, it has no social, economic or political system to enforce. Yet a well-known Socialist clergyman condemned the book on that account as 'simply devilish.' The New Testament teaches unworldliness, generosity, honesty, diligence, contentment, respect for authority, brotherly kindness; but the abolition of private wealth, the removal of kings and aristocrats, the obligation to live in small houses, it is not concerned with. Jesus Christ set an example of voluntary poverty for the sake of others. St. Paul exerted himself as much for the spiritual welfare of a runaway slave as for that of a Roman pro-consul. In the New Testament we have examples of noble self-sacrifice for the sake of others, but bureaucratic social democracy, with its slavish conformity and envious spirit, is as alien to the Gospel as is red anarchy, or plutocratic luxury, or aristocratic pride.

Mr. Handley wants the Bishops to prepare for the social democratic regime. He wishes them to disarm the hostility of the proletariat by surrendering part of their incomes, by living in smaller residences and by abandoning their aristocratic titles.

If social democracy is to be the future social, economic and political system of this nation, then on grounds of expediency, not because the Gospel necessarily requires this of them, they would be well advised to act in the way Mr. Handley urges. But we feel that Mr. Handley is not sufficiently drastic. He is for tinkering, rather than for a full-blooded policy of 'thorough,' which would make the Church and its system serve as a pattern to the Socialist State of the near future.

Mr. Handley would be satisfied if the bishops lived in comfortable villas instead of their historic palaces and castles. This will not satisfy the proletariat. Mr. Handley would be satisfied if the bishops received one-third

[1] Macmillans. Price 9*d.* net.

of their present incomes—£1,500 a year or so. This will not satisfy the proletariat. Mr. Handley would be satisfied if the bishops were addressed as 'Right Reverend Father in God' instead of as 'Your Grace' or 'My Lord.' This will not satisfy the proletariat.

Let us state briefly what, to our mind, the ecclesiastical situation demands, if the Church is to be the whole-hearted, fearless, honest, self-respecting exponent of the social, economic and political system, which the proletariat desires and which a number of our Socialist clergy regard as the prelude to the Kingdom of Heaven on Earth.

(1) All ecclesiastical ranks and titles must be abolished. There must be no distinction of that kind. All are equal: all therefore will address each other by their baptismal names, with the addition of the surname if necessary. There must be no prefix or affix unless it be the same for all, e.g., 'brother' or 'comrade' or 'citizen.'

(2) The size of the house which each occupies must be determined by our national housing statistics. If there is, on the average, one dwelling room apiece for each individual in this country, then our archbishop and our curate must each be assigned for his habitation one room as near as possible of the average size. If he is married and has children, his house room will be increased *pro rata*. His office or place of business will, no doubt, be his church or cathedral vestry, and its size will be determined by his official and administrative needs.

(3) His stipend will be determined by the answer to the question: What is the average rate of wages per hour in this country at the present time? The ecclesiastic's wages will be on exactly the same scale and will be liable to revision as the average rate rises or falls. There must be no higher rate for exceptional skill. If you allow that you admit all men are not equal.

What we are writing is in no sense satirical. If we believe, on the one hand, that the social democratic ideal is implicit in the Gospel of the Divine Fatherhood and the human brotherhood, then let us, as churchmen and clergymen, insist on its being carried out by our Church authorities in the case of our Church system; or if, on the other hand, we do not believe the social democratic ideal to be implicit in the Gospel, but believe that the Labour Party is going to enforce it in this country and that if the Church is to secure that moral and spiritual influence which it ought to have with the proletariat, it should lead the way in the realisation of the proletariat's social, economic and political policy, then let us urge our Church authorities to carry out that policy as soon as possible. Let it lead, and not be dragged or driven.

But let us have a *clear* policy, and let us be *thorough* in the application of our principles. Mr. Handley's proposals, we repeat, are not sufficiently drastic. Timid re-adjustments and comfortable compromises may suit the English temperament, but they are alien to the Spirit of Christ and of St. Francis. Before we act let us be clear whether it is the possession of wealth that is wrong, or the bad use of wealth. Which is the correct version of the Beatitude: 'Blessed are ye poor' or 'Blessed are the poor in spirit?' Was St. Clement of Alexandria wasting his time when he wrote his homily: *Who is the rich man who is being saved?* because no rich man can possibly be saved. Was he true to the Gospel of Christ when he penned the words?

> 'Canst thou get the upper hand of wealth too? Then Christ does not draw thee away from thy property—the Lord does not grudge. But dost thou see that thou art being worsted and overthrown by wealth? Then leave it, cast it away, hate it, give it up, flee from it.'

H. D. A. M.

CHURCHMEN'S UNION NEWS

The Council met at the Church House on Wednesday, January 28th. Fifteen new members were elected, and two Associates.

The Treasurer reported that 423 members already paid considerably more than the minimum subscription, and that he found a very general willingness to help in that way. Still, the increased cost of printing, together with the maintenance of the London Office, which was proving most valuable, seemed to make it necessary that the minimum subscription should be raised.

On the motion of Mr. Major, seconded by Mr. Bagenal, it was resolved 'That the minimum subscription be raised from 5/- to 7/6.'

It was moved by Canon Papillon, seconded by Mr. Major, 'That a committee be appointed, consisting of the Chairman, the Dean of St Paul's, and Dr. Morrison, with power to add to their number, to consider the policy of the Union towards the Enabling Act, and to suggest means whereby Liberal Churchmen in their different localities may be encouraged to take an active part in the proceedings under the Act.'

This having been carried, it was moved by Mr. Russell, seconded by Mr. Walker, 'That the Committee take steps to arrange for the widespread publication of a letter or letters to the public Press, calling attention to the right of members of the Church of England to enrol themselves in the lists of parochial voters, even though they have not hitherto associated themselves with the organised life of the Church, and pointing out the urgent importance of the services they can render.'

This was carried unanimously. [On Monday, March 1st, a letter, signed by the Chairman, the Dean of St. Paul's, Dr. Morrison and Dr. Rendall, appeared in a number of newspapers.]

Mr. Major reported upon the Reunion Conference which was held at Swanwick in December. [The text of the report has appeared in the February number of *The Modern Churchman.*]

Ripon Hall, Oxford.—The Principal of Ripon Hall, Oxford, desires to hear from parochial clergymen who might be glad of the assistance of a theological student during part or the whole of the long vacation, and would be willing to allow him to live at the Vicarage or Clergy House in return for his services in the parish.

The Principal begs to acknowledge the receipt of the following sums, Miss B. Sandford, £1; Miss B. H. Budgett, £1 1*s.*; Rev. W. Farrer, £10; Rev. C. G. Acworth, £20; Miss Ferguson, £5; An Oxford Modern Churchman, £5; Miss Millson, £2 2*s.*

CORRESPONDENCE

THE OXFORD HONOUR SCHOOL OF THEOLOGY.

To the Editor of *The Modern Churchman.*

Sir,

I venture to comment on the letter published in this month's *Modern Churchman,* from 'In Statu Pupillari.'

It is impossible, in some respects, not to agree with your correspondent. It is no doubt distasteful to many to see Theology treated purely as a 'School,' for stripped of religious warmth and experience, Christian Theo-

logy loses half of its merited claim to be the Queen of the Sciences. At the same time critical biblical studies, as you suggest in your editor's note, should be bravely and faithfully endured for the sake of the discipline entailed, although your correspondent sorrowfully feels that they supply nothing warm or vital, nothing to touch or cheer the hearts of those in sorrow, distress and doubt.

In this direction I must frankly confess I cannot share his views. To know one's J, E, D and P, &c., should be nothing but a source of pleasure in the insight and enlightenment that come of reading an intelligible text and an historically interpreted literature. It is, moreover, no small gratification to feel that we can read our Bible in the full light of modern knowledge, without inward fear and suppressed questionings, and perceive, in consequence, the wonderful, loving and evolutionary method of a Divine Father who 'gives His children light as they can bear it.' Surely this knowledge is one of the best weapons with which to attack much current disbelief, and we can set about our work with a sense of freedom and confidence we could not possibly have if it were not for our critical studies.

Some of our fathers endured the pain of making places plain for us, and we have entered into their labours. But ours is the task of facing new difficulties, and the doing so should fill with life and aspiration each ardent Christian soul. I do not deny that at times we encounter criticism for criticism's sake, rather than criticism for truth's sake. Delicate hands only should reverently remove the coverings from the truth we believe to be concealed under old traditions. The task becomes sacrilegious in the hands of the irreverent, careless and imprudent. We should do well never to forget what it cost Our Lord to be a liberal. Unless and until, in acquiring new beliefs, 'a sword has passed through our own soul also,' we are not qualified to preach them to the world. In such a spirit each should endeavour to pursue critical studies. Such studies then can only strengthen, purify and ennoble.

I now come to my second point. How can we make efficient clergy if we are not sharing, increasingly, life with Christ? This, like our critical studies, involves discipline—self-discipline. Our critical studies will do us no harm if we are walking with Christ. Here in Oxford there are great helps to the life of fellowship with Christ, and it is entirely our own fault if we are not being transfigured by that fellowship, and so helped to bear the burdens of others. The University authorities can never force this self-discipline on us. Whatever encouragements and helps are given here, the matter still rests with us. It seems to me that lack of real religious experience is what your correspondent bemoans, for those who possess that sense of communion with God in Christ can cheerfully face the critical difficulties of the Honour School. I feel sure that too often the difficulties which are believed to arise out of the Honour School of Theology are due really to slackness in the religious life of those *in statu pupillari*.

I agree, however, with your correspondent that it would be well to have the School strengthened on the philosophical side.

But even so, nothing will help us so much to face our critical, historical and scientific difficulties as greater devotion to Christian worship and practice. Truly strengthened by this, we shall also face undismayed all the difficulties of our parishioners in the days to come. 'He that willeth to do His will, he shall know of the doctrine.'

ANOTHER *IN STATU PUPILLARI*.

February, 1920.

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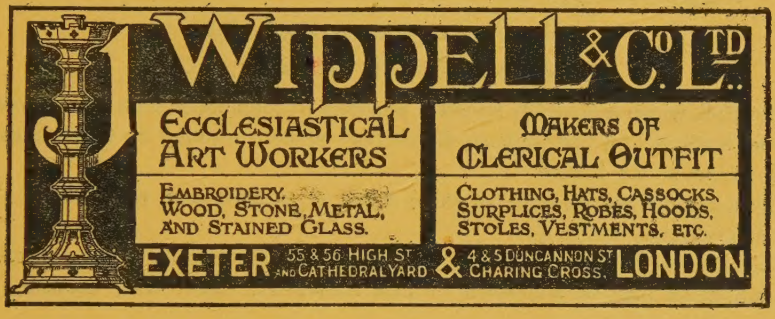
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